

He told me to keep a civil tongue in my head. I said that my indignation forbade me to keep silent, and declared it was a sickening sight to see a man born for eternity walking up and down in the puddle on a winter night, humbled and leered, as if he was a hackney car, and having upon his head a glazed hat, more like an inverted coal-box than any thing else sublimity. On hearing these words, he became infuriated like an insane bull, and insisted upon bringing me to the station-house. I am free to confess that my Ebenezzer was also raised a trifle, and on my way to the Police-office I admit having given him a thump in the face.

Constable—You gave me such a blow as I will never get the better of.

Prisoner—Don't believe it! You're a deluded individual; you'll be well before you form a second matrimonial alliance.

Constable—You're a madman; that's my opinion of you.

Prisoner—Avant! you poor benighted animal. Did you ever read Milton's "Paradise Lost?"

Constable—No, I did not.

Prisoner—Nor Shakespeare—nor

"Young's Night Thoughts?"

Constable—Neither one nor the other.

Prisoner—Can you play the flute?

Constable—No, I can't.

Prisoner—Nor the fiddle?

Constable—No.

Prisoner—Well, then, if you can do none of these things, you're unfit to live.

I had rather be a caterpillar than such a man.

The Magistrate remonstrated with the prisoner on the impropriety of his conduct, and ordered him to be discharged on paying a fine.

VERMONT TELEGRAPH.

Brandon, Wednesday, January 18, 1843.

TO POST MASTERS & SUBSCRIBERS.

Return no more papers, with the expectation of having them taken from the postoffice. It is not the prescribed way of doing business.

Whoever wishes a paper discontinued, let information be given to the postmaster where the paper is taken, and let him give notice by franking a letter to the publisher, or the postmaster where the paper is published, according to law.

This is said and done, not because I care to hold any one to the letter of human laws, but because I do not feel in duty bound to abide by every construction I have seen put upon them.

LECTURES.

I will lecture
At the Baptist House in Charlotte, on Thursday evening, 19th.

At N. Ferrisburgh, on Friday evening, 20th—either B. W. Dyer or myself, or both.

At Panton, Saturday evening, 21st—also through the Sabbath 22d, during the day and evening—either B. W. Dyer or myself, or both.

At Cornwall—Baptist or Methodist House, as friends may agree—Tuesday evening, 24th—either B. W. Dyer or myself, or both.

1843—CHINA.

The aspect of the world has undergone some important changes within the last year. Among them all, the most striking, and probably the most influential on the condition of man in future years, is the opening of China to European commerce and enterprise, and to the religious influences of Christendom. The English papers on the reception of the news, were filled with expressions of confident hope in the immediate and long continued impulse that would be given, by the event, to the whole British Empire. Manufactures of all kinds would resume their wonted life and vigor, trade would revive, the poor would find ready employment and adequate pay, idle capital would be brought into use; and instead of a general cry of want, distress and ruin from all quarters, there would be heard the cheerful hum of busy and successful industry. The following shows the prevalent tone of the British press:

"Much of hope mingles in the feeling which pervades the manufacturing and mercantile circles. But, besides the beneficial effects which the restoration of peace cannot fail to have on trade and commerce, by removing a cause of expense and uncertainty, the triumph of our arms has forced open a field so extensive for British enterprise that expectation can scarcely be too highly raised as to the effects which the event is likely to have on the commercial prospects of the country."

The entire Eastern World, with the exception of Japan, is now laid open to our merchants; and, great as is our trade in the East, it is impossible to estimate the height to which it will attain in the altered circumstances of that beautiful, populous, and productive hemisphere. China itself, with its teeming population of three hundred millions, instead of being accessible to our commerce at one port only, and that one not the best fitted for traffic, is now accessible at five ports, and those, unlike Canton, so situated as to make it certain that, in less than twelve months from this time, British manufactures will find their way into every port of the Celestial Empire."

Nor will the influences be limited to Great Britain alone. Even were China to be opened only to British industry and a new era in British prosperity like that anticipated, would be felt the world over;—so direct, so general and so strong are the relations that modern commerce has

established. But it will not be so. China is opened not only to Great Britain, but—to all intents and purposes—to all Europe and America—to the world. Access for all the business of life is suddenly opened to a third part of the human family; and those not barbarians of an uncultivated region, but men in a state to enter at once upon a brisk and salutary exchange of commercial and industrial benefits.

"The forced peace with China"—says a London Journal—"is too grand a subject to be overlooked by the French newspapers; and, true to the genius of their country, they regard it on broad and abstract principles. Already they view it as an European question; claim a share in the new ingress to the sealed region; and speculate on the field of propagandism opened to European superiority and energy. And they are right. Never before had the accumulated intelligence and wealth of Europe so vast a field suddenly opened to them. Some of our neighbors seem half or wholly angry with this new instance of the vaunted energy of the Anglo-Saxon race, and speculate on a partition of China among England and her European rivals. Partitioned or 'regenerated,' China henceforth enters upon a new existence; having been dragged in as a subject of European discussion, and made its ports the goals for the emulous intrusion of European rivals. If English diffusion of useful knowledge extend to the Celestial Empire, how much longer will Japan succeed in excluding the foreigner? It will want but that link to make Europeanism encircle the globe."

Such being the case, every intelligent man must watch with deep interest the progress of events. Should these anticipations be realized, the speedy results must surpass in commercial importance those of any event in the history of our race. The discovery of the New World even, opened no field of peaceful industry and enterprise to be compared with the three hundred millions of China, and the vast and highly cultivated territory that they inhabit. True, it cannot be expected that Chinese conceit and prejudice will at once give way in all directions and receive without obstruction whatever the floodgates of European and American enterprise and cupidity might pour upon her coasts.

The ultimate results must be the work of time. But then the field itself is so immense;—the population so vast, the wealth so great, the points of contact so numerous, as to furnish employment for all the surplus commercial and mechanical activity of Christendom, as fast, it would seem, as it can be brought to bear with any tolerable judgment. We repeat, that, for the present, intelligent men who look only at the temporal affairs of nations, must watch with intense interest the news from China.

Of the moral and religious results of this memorable event, we can hardly speak. We know that the policy of England for a quarter of a century past, has favored the spread of Christianity wherever her influence is felt. There is no reason to apprehend any reverse of that policy. And, although the particulars of the Treaty are not known, and the extent to which citizens of other countries may have access to the population of China, cannot with absolute certainty be predicted, there is yet, for all the purposes of Christian activity, sufficient ground to regard the empire as open and free to religious equally with commercial activity and enterprise. Three Hundred Millions of human beings brought within reach of the missionary's voice in a moment! Certainly, for all practical purposes, we may speak of all those millions—that one-third of the human race—as accessible at this moment. There is not the least probability that the messengers of the Savior's love will penetrate China so fast as it will be freely open. The laborers lag behind the whitening harvest. The Master—who rules among the nations—prepares the open way faster than his servants are ready to enter it.

Nor can it be told what the results of these events upon the religious state of the Chinese people—upon their attachment to their old religious system, and their feelings towards a change, may be. But Christian faith must regard the developments of Providence as designed to subserve the purposes of Mercy; and it is our part to cherish and act upon that faith in the present instance. We must look upon the whole as the work of God, which shall certainly attain its end,—an end that can be no other, in the ultimate result, than that for which Christ Jesus came into the world. From a Providential development of such magnitude and grandeur,—one which may mark and give in its name to the age,—ought we not to expect vast results in regard to the religious state of mankind?

In this aspect of it, therefore, the opening of China is an event of unspeakable importance, and we have reason to watch the results as likely to be among the grandest of those that shall combine to usher in the day when the earth shall be filled with the knowledge of the Lord. What Christian would willingly pass the two or three years to come without the China news, and the news of movements the world over in regard to China! Let it be remembered that God is thus moving.

His wonders to perform,
and these overturnings among the nations assume an interest and a grandeur, that while they quicken and elevate the thoughts, fill the believing soul with awe and wonder.—*VI. Chronicle.*

By the stipulations in this treaty, it seems that England is to receive \$21,000,000, in addition to the \$6,000,000 already paid by the Chinese, in consideration of services rendered in battering down Chinese walls,—shooting Chinese citizens, &c.; a hard bargain, we should think, on the part of China. What the result of these things

will be, time must determine. The All-wise Disposer of human events has declared that he "will overturn and overturn, till he whose right it is, shall rule." Perhaps one result of this war will be, the means of opening the way for spreading civilization and Christianity among three hundred millions of human beings, who have hitherto "sat in darkness and the shadow of death."—*Ch. Secretary.*

CHINA.—One of the most interesting and satisfactory communications received from this country is the following, received from Br. Shuck by the recent arrival of the ship Helena, in a hundred and five days. It presents the very information one wants; and as the Britannia brings intelligence of the settlement of difficulties between England and China, and the permanent cession of the Island of Hong Kong to the former, we may consider the present location of Br. Shuck as not to be disturbed, but that missionary operations in that populous region will now go on without apprehension or fear. Nothing of equal interest has transpired in a long time, and we give it under the editorial head. We see in this the wonderful providence of God in overruling the wrath and cupidity of man for the promotion of his own cause and kingdom in the world.—*N.Y. Register.*

CHINA.—On our first page will be found an interesting communication from a missionary in China. We have received another, from the rooms of the A. and F. Bible Society in New York, written by the Rev. J. J. Roberts, and dated at Hong Kong, July 12th, 1842. Not having space to devote so much attention to one field, in one number of our paper, we will give only a condensed account of Br. Roberts' letter, which is very interesting. The new and increasing facilities afforded the missionaries, for the circulation of the Scriptures, ought to stimulate the entire church to new exertions and enlarged liberality, for their improvement. Mr. R. says: "This is the most interesting year by far that we have ever realized in China. The God of nations and of missions is evidently accomplishing his own purposes here, for the spread of the gospel. Doors are fast opening by the mighty arm of war, and the messengers of the gospel are permitted to enter in and publish the reign of the Prince of peace."—*Ch. Reflector.*

REMARKS.
I continue copying from religious prints, on this subject, for the purpose of keeping a record of passing events, as well as of making it the occasion for calling and keeping attention to fundamental principles.—Would make extended remarks, but for two reasons:—1. Am under necessity of leaving, to fulfil appointments abroad. 2. It may be as well, after calling attention to the subject in a few words, to leave readers to their own reflections.

Last week I glanced briefly and rapidly at the history of a chain of things, of which this slaughter and plunder of the Chinese is a continuation. I left off with the war upon the witches. If I were to continue it along, in the line of those who claim to be under the immediate direction of God in such matters, and view themselves to be among the most enlightened of mankind, I should next call attention to the exterminating wars upon the aborigines of this country. There is only need of calling attention in this direction. All who are acquainted with the history of the country, know how the cruel, barbarous, and unchristian war has gone on. The history of these proceedings, commenced by our Puritan fathers and now going on in the extermination of the Seminoles and other tribes, is all the way written in blood. It is a part of the same work begun by Moses. Our pious progenitors and cotemporaries have claimed to have the aid of the Lord in their works of human destruction, just as Moses did. He had his songs of triumph, and they have had their thanksgivings. It is all of one piece. They have all made the Lord to be a man of war, throwing the horse and his rider into the sea, and the Indian into the swamps and gutters—hewing kings in pieces and cutting off the heads of chiefs—getting to himself praise and glory by leading on conquerors and dashing their enemies in pieces before them—taking to himself a title of spoils at the hands of those whom he has aided in the work of butchery, burning, sacking and confiscation.

A thought strikes me here which leads me to stop and make an inquiry. It is this. How is it when those who claim to have the guidance and help of God in these matters, *clash among themselves and war with each other?* Very much now I suppose as it was formerly in the wars which the Jews had among themselves. *The victorious are the favored of the Lord!* If there be any better or other rule of judgment and decision, I should like to know what it is. This being it, our fathers in '76 had the help of God in breaking a comparatively light yoke from their own necks; and since that time they and their children have had aid from the same source in keeping a yoke incomparably heavier and more galling on the necks of a number now nearly as large as was their own in '76—to say nothing about their success in exterminating the native tribes who will not be reduced to vassalage. By the same rule, the British, against whom the Lord has helped this nation now twice, have themselves in their turn been helped of the Lord, at various times and for all manner of purposes, that they sway the empire of the seas and have their feet on the necks of kings. In the last and not the least of these their holy wars, led on by

Moses, and Constantine's, and Peter the Hermit's, and Washington's God, they have carried their conquests into the Celestial Empire, and forced the illustrious successor of Confucius to fall down before them and pay their tribute. Who will now say that the Lord is not a man of war? The rule is an admirable one. It works in all directions! It makes the Lord to have helped the Catholics to butcher the Protestants, and the Protestants to butcher the Catholics—to have aided Israel against Judah and Judah against Israel—Geo. S. Brown in shooting off the hearts, bowels and brains of his brethren in Africa—the Texans in overthrowing Mexican liberty, and building up slavery in its stead—the British against the French—the American Colonies against the mother country—and that country against innumerable others, and at last against the Chinese. Hear the exultations of these pious prints. "The All-wise Disposer of human events has declared that he will overturn and overturn, till he whose right it is shall rule. Perhaps one result of this war will be, the means of opening the way of spreading civilization and Christianity." "Nothing of equal interest has transpired in a long time, and we give it under the editorial head. We see in this the wonderful Providence of God in overruling the wrath and cupidity of man for the promotion of his own cause and kingdom in the world."

"The forced peace with China is too great a subject to be overlooked by the French newspapers; and true to the genius of their country, they regard it on broad and abstract principles. Already they view it as an European question; claim a share in the new ingress to the sealed region; and speculate on the field of propagandism opened to European superiority and energy." And they are right. "Of the moral and religious results of this memorable event, we can hardly speak. We know that the policy of England for a quarter of a century past, has favored the spread of Christianity wherever her influence is felt." There is no reason to apprehend any reverse of that policy. "The Master—who rules among the nations—prepares the open way faster than his servants are ready to enter it." "Christian faith must regard the developments of Providence as designed to subserve the purposes of Mercy; and it is our part to cherish and act upon that faith in the present instance. We must look upon the whole as the work of God, which shall certainly attain its end,—an end that can be no other, in the ultimate result, than that for which Christ Jesus came into the world. From a Providential development of such magnitude and grandeur,—one which may mark and give in its name to the age,—ought we not to expect vast results in regard to the religious state of mankind?" "Let it be remembered that God is thus moving." "With this termination of the war we are highly gratified." "Doors are fast opening by the mighty arm of war, and the messengers of the gospel are permitted to enter in and publish the reign of the Prince of peace."

And what if England should next make it her "policy" to turn her arms towards the Southern States of this Union, for the emancipation of our slaves? Would all these religious organs be filled with exultation and rejoicing, and say it "must be regarded" as one of the "developments of Providence," for the introduction of Christianity into "the sealed region?" Who does not know that the barriers to teaching the slaves of the South are more insuperable and tyrannous than any that have been upon the Chinese? Why would not the end sanctify the means in this case as well as the other? And if God uses such means for such ends, where is his goodness, that he is not about this work?

But I must stop my pen and start on my journey. And besides, "my soul is sick," at dwelling on this work of making God responsible for all the darkest and foulest works of lust and depravity that have cursed and destroyed men. I come in for the defense of the character of a God of purity;—and say that all these sinful doings are contrary to his holy will.

Free Discussion—Freedom of Speech.

What are they? What is it, to have a newspaper, or a meeting open to free discussion? What, but to have them open to both sides, and all sides? And what sectarian or party paper or meeting is thus open? Not one in the world—not one. None talk louder or profess more, in favor of freedom of discussion and of speech, than those who support and control these papers and meetings. But the practice is another thing, quite. All the freedom these partisans and sectarians design to allow is, just as much as can be turned to the account of the sect and the party. A given space may be occupied, or a given number of things be said, under certain circumstances. But those circumstances must be such as to be turned to the favor of the side to be sustained. No set of readers or hearers, attached to any of these selfish, clanish proceedings, are suffered to have the whole truth come before them. And they are so trained, and suffer themselves so to be trained and to train themselves, that they do not want it. They only want to know what will

build up their sect or party against their opponents. There is only here and there an individual who has an opportunity to know impartial truth. And the number who improve such opportunities, or have an inclination to improve them, is still smaller. *Free discussion and freedom of speech are among the most unpopular and most proscribed and anathematized things in this selfish, sin-darkened world!* The paper that presumes to open its columns to all, for the free utterance of thoughts and sentiments on the responsibility of the writers, is thrown away as if it were an adder that would sting and destroy—is defamed and decried as a pestilence and plague, spreading desolation and death. The meeting that is free and untrammelled—open alike to all—without partiality or preference—regardless of caste, creed, or popular opinions, is looked upon as an uncapped volcano, pouring out and spreading abroad devastation and ruin. And what does all this show? What, but that existing institutions are organized on false foundations? They fear Truth. And they know that free papers and free meetings will bring Truth into the field. They may know—and the sooner they know it the better—that Truth alone can redeem and save from sin. That looking at one side, cherishing exclusive views, and suppressing investigation, will never lead them into the kingdom of Truth. That all sectarian and party measures are calculated to suppress it—not to unfold it, and make it fill the world and exterminate all other kingdoms.

LETTER FROM B. W. DYER.

My Brother Murray:—Knowing your paper to be free for Humanity's voice, I use this privilege, to present some history and fact that has come under my observation within a short time past.

Dec. 29. In company with Patton Davis, we started from his house to attend the Non-Resistance Convention, to be held in Concord, N. H., on Saturday and Sunday following. After encountering snow, in storm and drifts, we reached there Saturday noon. The meeting was held in the Bank Hall, where something like thirty attended during the afternoon and evening. During the evening, a very interesting and pleasant discussion was carried on between Palmer, a Whig Editor, and the Non-Resistants, as to the source and authority of human governments. It appears to me that a proper knowledge of human rights would remove the prominent obstacles in the way of the progress of Non-Resistance. The world suppose that the majority have a right to rule the minority, even in opposition to individual right. On this assumption is based all systems of violence and slavery—although the powerful claim their authority from their power, whether derived from the consent of the governed or assumed by violence.

The manner of the N. H. reformers is somewhat different from those in other parts of New England. They sat and conversed socially, like a family around their own fire side, without even the form of President, or any one to hold dominion over their consciences. They neither voted, nor did they pass resolutions, while I was there—although one was introduced, though not directly discussed. They appear determined to make Principle their only rule of life, and to bring the economy of all things in harmony with it. The most of them are flesh-eaters, and have not yet abandoned the corrupt fashions of the idolatrous cookery of the land. I suppose them destitute of a pure knowledge of physiology. But principle—if they follow it—will soon lead them out from every false custom and tradition. They freely conversed upon the sayings of Jesus, "give to him that asketh," and applied it to real life. I believe they brought to bear another saying, "the earth is the Lord's, and the fulness thereof," and concluded that if all was the Lord's then of course each had the same right to a common treasure, which would destroy the idea of giving.

On Sunday, some of the women were engaged in knitting socks, probably for the purpose of living down the idolatrous worship which prevails in this country on that day. Those who have a material, violent God, must have a particular day set apart to him. The religion of this land is but reformed heathenism. The idolaters of this land send their missionaries to other lands, to change their form of heathenism, while the substance is retained, and the evil perpetuated. Those who have a God who gets tired, must of course have a day for him to rest on, and become refreshed. The noble women of New-Hampshire are taking true ground on the Sabbath question. The idolatry of the day can never be destroyed only by real life. No person can be a true physiologist, and do the work of seven days in six, or in neglecting the duties of secular life one day in seven. A true life demands no infringement of any natural law; but it requires obedience to all law, whether physical, mental or organic. The N. H. reformers are in part Millerites, at least so far as dates are concerned. Some of them are settled in the fact—if fact it be—that the fire is already burning, which shall explode the world, and consume the stubble & chaff.

Certainly it is that every man's words are being tried, of what kind they are. Every sectarian fortification is on fire with truth. Every organized body of violence trembles before the mighty touch of principle. They discover that their building is planted on the sand, without any foundation whatever. The righteous are coming forth from Babylon, or from every system of wickedness organized by men, whether it be church or state. Men are being raised from policy to principle—from war to peace—from slavery to freedom—from hell to heaven. The wicked are being raised to the support of false theories and practical rebellion to God. They are based on a violation of principle, and must surely come to naught. The fire of truth will burn them up, and will leave them neither root nor branch. But what is the Second Advent doctrine, that is now posing over the land, and making hundreds insane? *It is the great head of the idolatry of Christendom.* It is one piece of the religion of the world—the top stone of the fabric of anti-Christ, which the trump of truth shall rend to atoms, and scatter to the four winds of heaven. The religion of the world, is but a religion of violent "animalism," originating not in God, but in the selfishness and lusts of men. Hence, with such a religion as this, its votaries must look for its completion in agreement with its general character, which pictures out an arbitrary, violent God, dashing to atoms his own works, and coming in a material form. If a person would be a votary to the popular religion of the day, he must close his eyes to reason and common sense, and believe that God made the world in just six days. That Eve was made of one of Adam's ribs. That God got tired in the creation and rested and was refreshed. That he does work and then repents of it. That he gets angry. That he has appropriated buying and selling men. That he met Moses by the way in the inn and sought to kill him.—That God came down into a burning volcano on Sinai, and labored forty days to write ten commands. That he became angry with the children of Israel and purposed their destruction, but that Moses showed his mistake and convinced him of his error, &c. All of which had their origin in the lusts and passions of men.

But the time has come when "the books are opened," and the world are reading their own character from real life. Every reform that springs up, teaches men the awful consequence of violating principle, and the abominable absurdity of apology for crime. Systems of war, slavery, and violence of every kind, can now read their history in the past, and experience the consequence in the present time of abusing truth. Men have combined in policy to secure a selfish monopoly over the rights of the weak at the labors of the many, that a proper exhibition might be made of the harmony between sin and suffering—between the master and the slave, or between cruelty and unconscionable abuse. The violent man, from the very nature of things, drink the dregs of the cup of violence, prepared by their own hands. Those who endorse the practical application of violence to human beings, are necessarily responsible for all the evil legitimately produced from all the systems of violence among men. Every form of crime can find an excuse in a government, or among men, where a small amount of sin is permitted to prevent a greater evil. Here let the bloody governments of this world read their destiny, while they fold in their bosom the hydra monster that feeds on life, and devours the innocent with the guilty. Let the slaveholder tremble, who deprives human beings of human rights—whether in Vermont or Georgia—for he is kindling a fire that shall one day burn the soul with horrific terror, and leave his habitation desolate. Let the man read from the book of nature, that he is a rebel in God's government, who claims dominion over earth, the wants of which are not filled in his own constitution. Let Anti-Slavery men read with shame their connection with slaveholding institutions, while they preach better things, and write upon them *shame*, while they support those great systems of blood and violence, which is the fruitful source of all slavery, the mother of all crime. Let every man, woman and child read from nature's laws, that man was made a fruit-eating vegetable eater, and that the cattle eaters—the land would feast on human beings—education and circumstances made it customary and popular. Flesh-eaters are heathen cannibals, although ignorance and custom is the mother of the deed. Light is now manifesting the condition of fallen men, with animals of a bloody disposition, eating flesh not in the *High Way of Holiness*, where no devouring lion is seen, but in the degens of degradation, where vultures and tigers hold universal sway. Man to be innocent must cease to kill. If he would be chaste, he must feed on pure aliment, and bathe in the pure streams. B.W. DYER.

Braintree, Jan. 6, 1843.

The writer from Castleton, signing "The Public," is informed that his article may have a place in the Telegraph as soon as he will put his name in my possession—the name not to be used unless it should become necessary. The piece involves statements of facts; and I cannot take the responsibility of giving them publicity through the Telegraph, unless I am put in possession of the writer's name.